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PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY,

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SATURDAY, JULY 29, 1837.

Physical Resistance to Mobs.

Mr. Editor—The absurdity of Mr. Wright's sentiments, as expressed in your two last papers, under the title of "Suppression of Mob and Riot," would seem to no one better to gain the assent of any man, were it not that experience has taught us that sentiments are too preposterous to obtain credence in human mind. No scheme, however at variance with reason, has been less without adherents, and the too few men of whom we should have thought better things. Such an opinion, is the case with the sentiments of Mr. Wright,—sentiments equally opposed to reason and revolution.

It was not my intention, in the article referred to by Mr. W., to justify the friends concurred in the late riot, but to show that those who advocated it, did it in that they were in errors above all men, that dwelt in Boston, because they did such things. These things I still believe; now has Mr. Wright given a particle of evidence to prove them false, but has merely said, that I failed in doing that which I never attempted, viz. to vindicate the friends.

Mr. Wright represents me as saying—"the Christians of Boston are taught another gospel, which says, hate for hate, curse for curse, stone for stone," &c. because I said that they would defend themselves when assaulted. I deny that any such inference is fairly deducible from my statement. May not a man defend his own life, even at the expense of the life of his assailant, without "anger or malice"? Many believe that it would be their duty to defend themselves or others, and therefore while believing thus, might do it consistently with loving their enemies. They might be liable for their belief, but not for their conduct.

It was not merely because I believed that Mr. Wright's views on the suppression of mobs led to certain fearful consequences that I thought them too absurd for a rational man, but because they are not in accordance with the principles of eternal truth! If he can prove them correct by these principles, I will adopt them, "without regard to consequences." They are not correct sentiments, I still endeavor to prove by answering his questions.

He first asks, what I mean by *human governments*? I answer, these systems of laws made by men for regulating actions between man and man, enforced by various penalties, whether these laws are the will of a despot or of the people. All laws made by such governments should be obeyed, unless the subject conscientiously believes them a direct violation of the laws of God.

The second question of Mr. Wright is, "Where does God confer on any man power to inflict physical pains and penalties?" God certainly confers the due power upon priests to punish their children physically. "He that smote his son with the rod, and shall deliver his soul from hell." It was not because Eli did not instruct his children right, that descended over them, but because "they multiplied their vileness and he restrained them not." Played force, then, may properly be used in enforcing the regulations of the family. What greater objections are there to the exercise of the same power in larger communities? Reasoning from analogy, there are none. The same law should govern families, towns, states, and republics; and when we have a congress of nations, the like will be complete and perfect.

The Bible directly conveys the right spoken of in the question, "Whose shoulder should be struck by man that his blood be shed?" This was not a Jewish law, but a law given by God to Noah, the second representative of the family of man. This law was doubtless to be exercised by persons chosen for the purpose, as Joshua was afterward commanded to appoint. Judges and officers shall then make in all thy gates." But say, you? "This was under the old dispensation, but Christ came to bring a new set of things?" True, he did away the ceremonial law, and broke down the wall of partition between the Jews and Gentiles, but the principles of the Old Testament are the same as those of the New; they both came from the immutable God. And we see nothing in the New Testament to do away with human governments or to diminish their powers. "The powers that be are ordained of God." He is the minister of God, a revenger to execute wrath upon him that doeth evil. Revile not therefore all their dues, tribute to whom tribute is due." Passages of similar import might be quoted almost indefinitely. If any one will look here "like a child" and not endeavor to reconcile them with pre-conceived opinions, he will, I think, admit that human governments are of divine origin, and that they are authorized to enforce obedience to their laws; while, at the same time, they are accountable to God for the character of these laws.

Mr. Wright's third question is, "Who is to judge when and to what extent brute force is necessary?" This duty devolves upon the judicial department of government, except in cases of emergency, such as a riot, when it devolves immediately upon the executive. Their orders upon to commit them into execution, thinks them contrary to the revealed will of God. If they are thus opposed to the will of God, he should rather choose to suffer the penalty of disobedience to human requirements than divine.

The fourth inquiry is, "How is it possible for the milieum to come before men control their bodies by violence?" It is certainly impossible. Not, however, that those controlling them in it are self-wrong, but the characters of the people which is renders it necessary for them to do this, controlled, that physical restraints put them that they are intended to remove. As well might you ask a physician how it was possible for him to restore health to his patient while his continued to administer poisonous drugs. But they are rendered necessary by the disease, and when this is re-

moved, it will be time enough to prescribe restoratives.

Mr. Wright's fifth question, "Where does God authorize human governments to treat men as beasts?" amounts to nothing more than his second question. I will only quote one text of Holy Writ in this point. "And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man." Then follows the text, "Whoso sheddeth man's blood, etc."

Here man and beast on one point are placed on one footing.

The sixth question is, "If individuals have no right to treat each other as beasts, how can they confer this right on their rulers?" I answer, when a man is assaulted or otherwise injured, being an interested party may not be allowed to punish the aggressor himself, but the government takes the place of a disinterested arbitrator. By the consent of the world, they are allowed this power, as well as by appointment of God. I do not say that despots have a moral right to govern, but if they assert such right, they are not to be resisted. The Bible teaches us that we must obey even such a tyrant as Nero.

If magistrates have a right to enforce obedience to the laws by physical force, they must of course have the power given them, which they cannot have unless their subjects are bound to assist them in maintaining the laws.

Mr. Wright can see nothing in physical punishment but cruelty, hatred, malignity and revenge. But is it so? May not punishment be inflicted for love—love for the diminished and love to the soul? He reminds us of some food masters, who for fear of their children, will receive mortal chastisement, and their fruits from their fathers, etc. as they ever receive correction from them, that it endures and unfeeling. Many such masters have found even too late, that "foolishness is bound up in the heart of a child;" and nothing but "the rod of correction" will drive it from him?

I would ask Mr. Wright, if the sentiments he advances are not in danger of leading to Universalism? There are men who believe that it is inconsistent with the love of God for him to punish transgressors. Others can see nothing but cruelty and revenge in the doctrine of the viciousness of Christ's sufferings. Let him then beware lest he advances sentiments, consistency with which will require him to deny those doctrines he now holds, and which are certainly founded on the Bible.

In one thing at least we trust we both agree—in a wish to know the truth."

Yours and his in the bonds of peace,
A. C.
Boston, July 23, 1837.

For the N. E. Spectator.

Treatment of Licentious Men.
Addressed to Christian mothers, wives, sisters and daughters.

BOSTON, JUNE 15, 1837.

DEAR SISTERS.—As members with us of the body of the Lord Jesus Christ, we take the liberty of addressing you on a subject near our hearts, and of the deepest interest to us all. We ask your sentiments respecting the treatment of the licentious in the inquiry. Is it right to admit the society of virtuous females, those unprincipled and licentious men, whose conduct is fraught with so much evil to those who stand in the relation to us? To do this, is it right to admit them into our presence, to protect the guardians of innocence, peace, our happiness and our honor; but how often has proved himself a traitor to his trust, and the worst enemy of our country? The deepest desire of our hearts is to have you live here in the deepest purity they have ever known, and have been in consequence of his perfidy. He has betrayed, and robbed, and forsaken his victim, and left her in endure the untold horrors of a home, where she is exposed to all the deformities and infelicities of a licentious society? The Devil himself has led her to this misery!

Is it then not worth while to do something to prevent her from becoming a prey to the perfidy and baseness of unprincipled and a disgrace to her sex? Do you ask, what can be done? "She is a woman among us, whose heart has not been pained at the fall and fate of some one sister of her sex? Do you say the guilty deserve to suffer and must expect it? Granted. But why not let a strong woman, who has been educated in the love of God, and skilled in the art of teaching the countenance of the virtuous, and encouraged to commit other acts of perfidy and sin, while his victim for one offence, is trampled upon, despised and driven from the society of the virtuous?"

9. I am obliged to add—whereas I must face a horn that is white—that the reason why our weeping Prince has several thousand of his little ones cut off the stock of slavery, and writing upon the last of his head, is owing to predators, and not ask "who ministered unto them?"

7. "The times of this ignorance God winks at; but now command all men every where to profess that they are born again; that which ten years since he tolerated in a scrupulous sense."

Like priest like people. A denunciation of professors, since this was a world, never ware, where the Devil had not his seat, and where he had, and generally, that which their principles openly and faithfully and constantly condemned! Where preachers are modest and prudent, and spread the Lord's table quietly, her Plurises, and Sadresses, it will be seen that they are more effectually, no matter what may be their practice.

8. To do this, we must be the instruments to help our brother to protect the innocent.

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Spectator.

Boston, Wednesday, August 2, 1837.

APPEAL of Clerical Abolitionists
on Anti-Slavery Measures.

MR. PORTER.—Several individuals, who are known in public and in private as friends of the anti-slavery cause, wish to say, through your paper, a few things with regard to some of the recent movements relative to the subject of slavery. We are all abolitionists in the strictest sense; and such we purpose to be as long as there is a slave on the face of the earth. We have given our feelings, our influence and our talents, in public and in private, to the cause of immediate and universal emancipation. We regard slavery as a lead crying and exceedingly aggravated sin, under all circumstances, and at all times; and we claim, that all other sins, it ought to be at once and forever abandoned; and we purpose with the help of God, to do all that in lies at our house, from the pulpit and the press, to hold up this impious system of robbery and wrong, as worthy only of universal and eternal abhorrence; and to call, in the name of humanity and God, on all who hold their fellow-men in chains, to desist at once from their iniquitous work. We purpose to do with our might all that our hands or our tongues find to do, to hasten the day when the yoke of the oppressor shall be broken, and the oppressed go free.

But, having given our influence, and our efforts, to some extent to the cause of immediate emancipation, and become, in some sense, identified with it, as we wish still to be, we are not a little grieved at some things, which we see in the movements of some leading abolitionists. Some of these things we will name.

1. We cannot approve the hasty, unsparring, and almost ferocious denunciation of a man who happens to come from the south, which we have recently seen in the case of Rev. Mr. White. To drag a man's name into the public prints, and hold him up to universal abhorrence, while neither time nor pains have been taken to ascertain the truth in relation to him, we think altogether injudicious. We believe that Rev. Mr. White is not, and never has been, a slaveholder; and we love him none the less, because our feelings are interested for our brethren in bondage. These old sins of benevolence have lived up to the present, and here take the liberty to trouble upon the right, appertaining to that office. We shall need no notices, whatever in a brother's pulpit, against his will. In our own decks we shall consult our own judgment.

4. We love the cause of Foreign and Domestic Misions; we love the Tract and Bible and Education societies; and we love them none the less, because our feelings are interested for our brethren in bondage. These old sins of benevolence have lived up to the present, and here take the liberty to trouble upon the right, appertaining to that office. We shall need no notices, whatever in a brother's pulpit, against his will. In our own decks we shall consult our own judgment.

2. *Eustasines*, thrown before the world in print, because something has happened to guess that all was not right, we believe cannot be justified. We abide particularly to the repeatedly published insinuation, that Rev. Mr. Blagden is a slaveholder. We hardly dare trust ourselves to speak of this act of monstrous injustice. Is the conduct of the Liberator know that this gentleman is a slaveholder, and have the proofs in their possession, let them boldly assert it. But to阴谋 a thing before the public, while they have no proof of it!! It is a wicked, it is a hurtful, slur on a man's reputation. We should be estituted to lift up our heads as abolitionists, if we failed to rebuke this sin. It may perhaps be said, that "Mr. Blagden can easily disprove it, if it is not true, and thus put the matter at rest." He has doubtless enough to do, without going into a newspaper to repel no infinitesimal. The minister of the gospel who should attempt, in this day, to wage a newspaper warfare with every infatuation that might chance to be thrown out against his character, would find but little time for more important duties. For a man to attempt the defense of his own character, under any circumstances, is a painful task. And he who deals out insinuations against his neighbor, and then calls upon him to clean himself, "cast about firebrands, arrows, and death in sport." Those reprobates are safe, in the hands of such a man? He may select the poorest being on earth as his victim; & suppose—and guess—that he is a thief, or an adulterer, and throw his gueses before the public. Many will believe them to be substantial facts. Others will think there must be some ground for such accusations, and begin to entertain suspicions of the individual. Oh! if there be any at which our souls loathe, it is the intent to destroy a man's reputation by falsehood. And insinuation is the meanest and vilest form of lying. We are grieved to see it reported by any one calling himself an abolitionist.

3. We wish to say a word on the subject of *notices*. It has become very common to give notices of various descriptions to ministers of the gospel, in order that they may be publicly read from the pulpit. Every minister in the city receives occasionally some notices which he thinks improper for him to read. He has a right to be his own judge in such matters. We know of no obligation resting on any minister of the gospel, to make himself a town-crier, or his pulpit a vehicle for public information. Every pastor will of course announce his own appointments to his own people, without asking permission of any one; no man or body of men can, with any propriety, command him to announce their appointments. He has a right, we repeat it, if he is his own judge. We believe that everygyn who are abolitionists, claim this right for themselves, and毫不hesitatingly use it; nor are we yet convinced that they are not ready to concede it to others. We have been accustomed to read anti-slavery notices in our own pulpits; and shall continue to do so, when we think it advisable, and only then. While we hope to be governed by Christian principles in this, and all other things, we shall pay no regard to the authoritative mandates of men.

We regret exceedingly the apparent tone of *denial*, with which the Liberator has urged the reading of anti-slavery notices. There are other ways by which information may be communicated, which, to say the least, are quite as orderly and decent as those that are frequently adopted by certain individuals. We do wish, therefore, to be identified with those who have raised an outcry against some clergyman, because they decline reading notices of anti-slavery meetings. We should indeed rejoice, if these individuals let to their duty to do everything in their power to help forward the cause of immediate emancipation. We believe it to be a cause founded in incisiveness and truth, and we say, with our

(Signed) CHARLES FITCH, Boston.
DAVID SAYSWELL, Dorchester,
W. M. CORNELL, Quincy,
JONAS KELLOGG, Plymouth,
JOHN H. TOWER, Boston.

whole hearts, God speed it in its full consummation. But we wish to get the entire move onward by the propulsive force of truth, and sentiment, and not the spirit of domineering. We are opposed to the press-mongering system of doing things, such as we are to-day. We wish to stand, single to our right on the understanding, and have into the hearts of men, and in this way to have them to exert their influence in behalf of oppressed humanity. We should be exceedingly unwilling to employ slave labor in carrying forward the work of emmancipation; and I desire not to wish to see those who are not yet ready to lead us in their aid, scourged and flogged into the work. A pouring forth of light, with the meekness of Christ and the patience of hope, will, in our humble opinion, do the work much better and with far greater despatch, than any measures which look like an attempt to coerce.

The above remarks apply more particularly to the conduct of ministers, while exercising their rights in their own pulpits. But what course ought an abolitionist to pursue, when in the pulpit of his brother evangelist?

When it is known that brother whose pulpit he occupies does not read anti-slavery notices himself, and to them to be read by others, should he pay no regard to his right? It may be said, that such a brother pays no regard to our rights. It may be said, that "he assumes the authority, when in the pulpit of an abolitionist, to throw away anti-slavery notices, although he is aware that it is the minister's wish that they should be read?" True; but this does not touch the question. Is it right for one minister of the gospel to go into another's pulpit, and there take the liberty to do what he knows the preceding pastor disapproves? We say No. "But," it may be objected, "when a large portion of the congregation are abolitionists?" It mortifies not. There is a proper way of dealing with a minister, with whom course the people are dissatisfied; but so long as he retains his office, it is not for another clergyman to trouble upon the right appertaining to that office. We shall read no notices, whatever in a brother's pulpit, against his will. In our own decks we shall consult our own judgment.

5. Our feelings are extremely offended by the misrepresentations of the Tract and Bible and Education societies; and we love them none the less, because our feelings are interested for our brethren in bondage. These old sins of benevolence have lived up to the present, and here take the liberty to trouble upon the right, appertaining to that office. We shall need no notices, whatever in a brother's pulpit, against his will. In our own decks we shall consult our own judgment.

6. We are grieved to see the hearts of Christians so sufficiently enlarged in the New Testament. Those dutes are unchristian and private, but the sources of mighty power. When the mild, dependent, suetening influence of women upon the sternness of man's opinions is fully exercised, society feels the effects of it in a thousand ways. No one can desire more earnestly than I do, that woman may move exactly in the sphere which her Creator has consigned her; and I believe her having been displaced from that sphere has introduced confusion into the world. It is therefore of vast importance to herself and to all the rational creation, that she should ascertain what are her duties and her privileges as a responsible and moral being. The New Testament has been referred to, and I am willing to abide by its decisions; but must enter my protest against the false translation of some passages by the men who did that work, and against the perverted interpretation by the men who undertook to write commentaries thereon. I am inclined to think, when we are admitted to the honor of studying Greek and Hebrew, we shall produce *some* various readings of the Bible a little different from those we now have.

I find the Lord Jesus defining the duties of his followers in his sermon on the Mount, laying down grand principles by which they should be governed, without any reference to sex, or condition:—"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, or on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." I follow him through all his precepts, and find him giving the same directions to women as to men; never even referring to women as to men, never even referring to the distinction now so strenuously insisted upon between masculine and feminine virtues; this is one of the antichristian "traditions of men" which are taught instead of the "commandments of God." Men and women were CREATED EQUAL; they are both moral and accountable beings, and whatever is right for man to do, is right for woman.

But the influence of woman, says the Association, is to be private and undemonstrative; her light is not to shine before man like that of her lantern; but she is passively to let the light of the creation, as they call themselves, pull the bushel over it, lest inadvertence it might appear that the world has been benefited by the rays of her candle. Then her quenched light is of use, *if* it is set on a candlestick;—her influence is the source of mighty power. This has ever been the language of man since he laid aside the whip as a means to keep woman in subjection. He spares her body, but the war he has waged against her mind, her heart, and her soul has been no less destructive to her as a moral being. How monstrous is the doctrine that woman is to be independent on man! When in all the sacred Scriptures is this taught? But alas she has too well learned the lesson which he has labored to teach her. She has surrendered her dearest rights, and been satisfied with the privileges which man has assumed to great honor; whilst he has assumed her with the show of power and absorbed all the reality into himself. He has adorned the creature with beauty, and she with the gifts of God. As to the pretty simile, whose strength and beauty is such, that she feels rightly, that she is fulfilling one of the important duties laid upon her as an accountable being, and that her character instead of being "superior," is in every way equal with that of Him to whom and to no other, she is responsible for the talents and the gifts conferred to her. As to the pretty simile, whose strength and beauty is such, that she feels rightly, that she is fulfilling one of the important duties laid upon her as an accountable being, and that her character instead of being "superior," is in every way equal with that of Him to whom and to no other, she is responsible for the talents and the gifts conferred to her. 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